IN THE COURT OF THE DISTRICT JUDGE, NUNDYDROOG DIVISION.

O. S. No. 14 *of* 1895-96.

Plaintiffs. *vs.* *Defendant.*

1. Virasangappa.
2. N. R. Karibasava Sastri.
3. Chikkasivalingaswami.
4. Hutchappa.
5. Virupakshappa.
6. Santavirappa.
7. Gurappanna.
8. Hutchavirappa.
9. Yajaman Puttanna.
10. Gubbanna.
11. Channabasavappa.
12. Siddaramanna.
13. Basavalingappa.
14. Madappa.
15. Gangasetti.
16. Channasetti.
17. Virabhadraiya.
18. P. Rachanna.
19. Puttanna.
20. Vishakantaiya.
21. Gurusantappa.

Mr. V. N. Narasimmiyengar, General Secretary to the Government of Mysore, residing in Bangalore.

Lingayet Virasaiva Brahmins residing in the Mysore Territory.

Notice is hereby given, under Section 30 of the Civil Procedure Code, that a suit for damages for defamation has been filed by the Plaintiffs against the Defendant aforementioned and that the suit is posted for settlement of issues in this Court on the 28th July 1896. A copy of the plaint and its schedule are herewith published.

T. NARAHARI RAO, *Dt. Judge.*

Dated 24th March 1896.

The Lingayet (Virasaiva,) Brahmins, residing in the Territories of His Highness the Maharaja of Mysore (by Virasangappa, a Lingayet by religion and a Virasaiva Brahmin by caste.) .. *Plaintiffs.*

1.	N. R. Karibasava Sastri, a priest ..	Son of	Rudra Sastri of Dodpete, Mysore city.
2.	Chikkasivalingaswami, landlord ..		Sivappadevaru of Talkad, T.-Narsipur taluk.
3.	Hutchappa, merchant ..		N. Channappa of T. Narsipur.
4.	Virupakshappa, gumasta ..		Nanjundappa of Dodpete, Mysore.
5.	Santavirappa, merchant ..		Gangasettappa of Dodpete, Bangalore.
6.	Gurappanna, sahukar ..		Channappa of Bidadi.
7.	Hutchavirappa, merchant ..		Channasetti, Bidadi.
8.	Yajaman Puttanna, landowner ..		Revanna Siddappa, Yedatore.
9.	Gubbanna, merchant ..		Channavirappa, Santepete, Mysore city.
10.	Channabasavappa, land-owner ..		Kotturappa, Mysore city.
11.	Siddaramanna, merchant ..		Siddavirappa, Tumkur.
12.	Basavalingappa, merchant ..		Nuradappa, residing in Channapatna.
13.	Madappa, merchant ..		Nanjanna, residing in Attibele, Anekal taluk.
14.	Gangasetti, merchant ..		Honnasetti, residing in Bidadi.
15.	Channasetti, merchant ..		Honnasetti, residing in Bidadi.
16.	Virabhadraiya, merchant ..		Rudrappa, residing in Bidadi.
17.	P. Rachanna, patel ..		Viranna, residing in Yedatore.
18.	Puttanna, landowner ..		Ibbalasetti, residing in Yedatore.
19.	H. Vishakantaiya, merchant ..		H. Puttaiya, Tumkur.
20.	Gurusantappa, merchant ..		Channamallappa, residing in Muguru, T.-Narsipur taluk.

Supplemental Plaintiffs.

versus

V. N. Narasimmiyengar, Esq., General Secretary to the Government of Mysore, residing in Ulsurpete, Bangalore City. .. .. *Defendant.*

The abovenamed Plaintiffs state as follows :—

1. That, in or about the month of March 1893, the abovenamed Defendant, who was the Provincial Superintendent of Census Operations in Mysore (1891), published a Report of the Census of Mysore (1891) in two parts, forming Part I and Part II of Volume XXV of the Census of India (1891) Reports, the sale of which is being continued at the Mysore Government Central Book Depôt, Bangalore.

2. That, in the abovementioned Report, the Defendant has grossly, falsely and maliciously defamed the Plaintiffs by irrelevently holding up to public ridicule their religion and their caste in various passages, as per extracts quoted in the schedule hereunto annexed and marked A. The Defendant further has wilfully and maliciously not enumerated and classified the Plaintiffs in the said Report according to their caste as he ought to have done.

3. That the said statements are false and malicious and have deeply injured the feelings of the Plaintiffs and disgraced them in the eyes of their co-religionists and countrymen.

4. The cause of action arose within the jurisdiction of this Court in Bangalore City on the 10th April 1895, when the abovenamed Virasangappa purchased a copy of the said Census Report of the

Mysore Government Central Book Depôt, Bangalore, and it arose as a recurring cause of action on each occasion on which, since its original publication, the said Report has been sold.

A copy of the said Report was sold to the 5th Supplemental Plaintiff on the 12th September 1895.

The previous notice required by Section 424 of the Civil Procedure Code has been delivered to the Defendant per registered post.

The Plaintiffs therefore pray Judgment—

(*a*) that the Defendant may be ordered to pay to the Plaintiffs the sum of Rs. 5,100 as damages, with the costs of this suit.

(*b*) that an Injunction do issue restraining the Defendant from all further publication of the said statements.

(*c*) that the Plaintiffs may be decreed such other relief as to the Court may seem just and proper.

(Sd) Y. Virasangappa and others, Plaintiffs.

(Sd) Eardley Norton, Counsel for Plaintiffs.

(Sd) H. Lubeck, Advocate for Plaintiffs.

Dated, Bangalore, 15th August 1895.

I, Y. Virasangappa, one of the said Plaintiffs, do hereby declare that what has been stated above is true to my knowledge except as to matters stated on information and belief, and that as to such matters I believe them to be true.

(Sd.) Y. Virasangappa and others.

SCHEDULE A.

"Extract from Census Report referred to being the statements objected to."

Mysore Census Report (1891), Part I, page 238.

"*Lingayets.* As a religious movement, the original conception of Lingayetism was anti-Brahmanical * * *. The most current account of it traces it to a renegade Bramhan, who, out of revenge for ex-communication, started the new cult, in subversion of the Bramhanical theogony and caste supremacy."

Page 239.* * * * * * *. "The more rustic congregations of the sect, however, repudiated the proposition that the Lingayets contained any other castes but *Virasaiva Bramhans*, and wanted every Linga-wearer to be returned as a Virasaiva Bramhan in the teeth of the ruling of the Bombay High Court in Gopal Narahar *vs.* Hanumant Ganesh Suffray, &c., I. L. R. Bom. III, page 273, to the effect that the Lingayets were Sudras." ("This Defendant states against the express order of the Government prohibiting him from classifying all the Lingayets as Sudras.") * * * *

"The semi-fanatical and factious attitude of the Lingayets did not fail to set an evil example to certain other sub-divisions and sub-orders at the time of the late enumeration. The goldsmiths have long been fighting both in and out of season, and now and then in the translucent garb of legal actions against individuals for the establishment of their right to be recognized as *Visvakarma Bramhans*. They alleged that like their prototypes they had their own Vedas and Manus and that their aboriginal descent was divine. To possible requisitions for scriptural authority, they were ready to oppose voluminous sacred literature more or less apocryphal. These artizans seized the opportunity created by the Lingayet faction to urge their own claims and to refuse to be censused otherwise. As if to intensify the difficulties of the situation certain other castes, usually constituting the Desha factions, petitioned against the concession claimed by the Lingayets. The clamour of the Lingayets was not quite devoid of a humorous side. The Bedars set themselves up as Valmiki Bramhans, claiming direct lineal descent from the celebrated author of the Ramayana. The potters described themselves as "Gundu or round Brambans ; and, piling on the agony, the Madigas or chuklers as Matanga Brambans, whipping out for the occasion a certain so-called Purana as their charter".

"The crisis was removed by His Highness the Maharaja's Government passing orders to the effect that the Lingayets should not be classed as Sudras any more than other non-Bramhans but should be separately designated by their own name, and that while they were at liberty to call themselves Virasaiva Bramhans, they should specify the name of the particular and well-known sub-division to which each censused unit belonged. In the spirit of this rule, each caste and sub-caste was allotted its appropriate niche in the Hindu caste edifice. As the name of Sudra seemed to be offensive to many of the sects hitherto tabulated under that category, it was altogether eliminated from the Census literature". ("The insinuation intended apparently is that there are no Bramhans among Lingayets.")

Page 239—40.

"It is further noteworthy that as soon as the clamour of the Lingayets was set at rest some of their leaders seemed to have become ashamed of their own previous vehemence, while the movement seemed to have lost the spring imparted by sincerity. Their feelings were brought to the test when the question of permitting the wonted periodical procession of their religious flag-staff, the *Nandidhvaja* came on for consideration by the Police Department. The Lingayets' application for a license was opposed by the other castes on the ground that since they had become Bramhans and had ceased to belong to the right-hand faction, they had no right to parade the Nandidhvaja. The Lingayets then showed themselves glad to re-gain their *status quo ante*.

"The foregoing events indicate the unconscious homage these sectarians have thereby paid to the Bramhans. Indeed, it is a significant feature of the upheaval and fervent just now going on among the Hindus that while every fragmentary body is anxious to level down the caste heights above, it is most repugnant to the obliteration of the inequalities below. With the most charming inconsistency every non-Bramhanical body wishes to wipe off the Bramhan from above and to take his place in relation to the strata of society below its own." * * * * * *.

Page 244. * * * *. "When, therefore, the Lingayets were agitating for Bramhanism, the Mudaliars and their allies took the cue from them and attempted to describe themselves as *Blu Vaisyas* or earth *Vaisyas*."

Page 297. * * * *. "As an instance, the proceedings of the Lingayets in the Census under consideration may be quoted. They have not the convergent and divergent gotrams which pervade the Bramhan bodies. And when the rule was promulgated that the Bramhan population should describe the gotram, sakha, &c., of each censused person, the Lingayets averred in order to bolster up their claim to be ranked with the Bramhans, that they too had four gotrams for their communities one for each Math, and that as they were Virasaiva Bramhans they insisted on their own gotrams being also recorded, *viz* :—

(1) Renuka. (2) Daruka. (3) Ghantakarna. (4) Gajakarna."

"As, however, the information was desiderated for the usually recognised Bramhans alone, the entries made by the Lingayets were treated as surplusage. It should be noted at the same time that the above four gotrams are not derived from any of the known *Rishis* of Hinduism."

Page 309. * * * *. "And to cap the whole, the Lingayets denied that they were of either faction although traditionally they headed the 18 Phana or Balagai Section, and contended that they were the controllers of the phanas. Their action in this matter may be traced to their anxiety to wipe out all the peculiarities which differentiated them from the Bramhans into whose castes it was their ambition in this Census to be counted."

Page 12—Appendix, para 3.

"In enumerating Lingayets, they should be entered by that name both in creed and caste in columns 3 and 4. But in column 5, the sub-divisions of the caste should be clearly entered as Sada, Banajiga, Nonaba, Korisetti, &c., &c. The enumerator should ask the enumerated Lingayet whether the latter is or not a member of the sub-sect or sub-caste to which he may be known to belong, and his reply should be distinctly stated in column 5."

(Sd.) Y. Virasangappa.

ABSTRACT OF METEOROLOGICAL REGISTER.

Kept at the undermentioned District Head-quarters for the Fortnight ending 30th June 1896.

Head-Quarters.	Thermometer. *Averages for the half month.*						Thermometer		Rain.		Wind.
	9-30 A. M.			3-30 P. M.			Maximum.	Minimum.	Inches.	Cents.	
	Dry bulb.	Wet bulb.	Difference.	Dry bulb.	Wet bulb.	Difference.					
Kolar ...	78·53	..	...	81	...	...	...	...	...	32	South-west.
Hassan* ...	...	..	...	...	...	...	...	...	...	...	
Chitaldrug* ...	...	...	...	...	...	..	...	...	...	...	
Chikmagalur* ...	...	...	...	...	...	..	...	...	...	...	
Shimoga* ...	...	...	..	...	...	...	...	...	...	...	
Tumkur* ...	...	...	...	...	...	...	...	...	...	...	
Mysore * ...	...	...	...	...	...	...	...	...	...	...	

* Information not received from other stations.